

THE MESSENGER

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FROM MR. JINARAJADASA

Please convey to the members of the Section my hearty appreciation of the greetings they sent me at Convention, and say that I follow the work of the Section with much keenness.

THE WORLD CRISIS

The American Association for International Conciliation is sending out to the press interesting and useful items of opinion on the greatest question of the day. The following is one, and others may appear in later numbers:

French and German "Intellectuals"

Le Temps, *Le Figaro*, *La Guerre Sociale* and other French papers have been full of answers to the article written and signed by eighty-nine German professors, scientists and theologians, called "Intellectual Germany to the Civilized World." One of the theses of the public letter is that German culture would never have been able to establish itself or make headway if it had not been for German militarism. The French writers very naturally answer that the influence of Beethoven, of Kant, of Goethe was strongest at the time when German militarism was practically non-existent.

It is disheartening to see how completely immediate events have been able to reverse the opinions of these men of intelligence. One of the signers, Professor Forster, protested publicly in 1912 against the glorification of war and warlike policies. Professor Ernst Haeckel in his "History of Natural Creation" wrote a

vigorous arraignment of militarism, of the sending of young and strong and healthy men to be killed in battle while the weak and vicious remained to breed a weaker and more vicious race. Only last year Professor Sudermann expressed his conviction that warlike preparations against France were unnecessary.

The most remarkable thing about the manifesto and the answers to it is the sincerity with which both groups believe that their respective fatherlands are fighting defensive warfare. There is no doubt of the honesty of their opinions. The only conclusion we can draw from this fact is that "militarism for defense only" is an empty phrase. Apparently any nation can persuade itself and its people that it is acting only against foreign aggression. The whole controversy is a striking comment on the fact that a few military leaders are able to deceive even the most keen and intelligent of their countrymen.

SPIRITUAL ADJUSTMENTS

It appears from the press reports that President Butler of Columbia University recently issued a plea to our colleges to set before their pupils the ideal of "the international mind." He says:

The great war which is devastating Europe has taught millions of men who have never before given thought to the subject how interdependent the various nations of the earth really are. These international relations are only in part diplomatic, political and legal; they are in far larger part economic, social, ethical and intellectual. In seeking out the facts which illustrate these interrelations and

interdependencies, and in interpreting them, there is a new and hitherto little used field of instruction which is just now of peculiar interest and value to the American. If the world is to progress in harmony, in co-operation and in peace, the leaders of opinion throughout the world must possess the international mind. They must not see an enemy in every neighbor, but rather a friend and a helper in a common cause. To bring this about implies a long and probably slow process of moral education. However long and however slow the process may prove to be, a beginning must be made, and Columbia has recently made this beginning definitely and earnestly, and its efforts have met with a cordial response. The international aspect of every great question which arises should be fairly and fully presented, and stress should constantly be laid upon the world's progress in interdependence.

President Butler's ideal is but a phase of the general readjustment of the world's thought to the spiritual fact of human unity through the present war. Surely great good is coming out of the present distress. Indeed, the culmination of all the world's separative and selfish thoughts in the pain of war necessarily means their partial exhaustion, thus opening the way for a "fresh start" on a higher plane.

THE WAR

A recent number of *THE VAHAN* contains an excellent editorial by the General Secretary of the T. S. in England and Wales. I quote it in part only:

In the last issue of *THE VAHAN* Mr. Sinnett gave expression to certain opinions as to the Germans and identified them to a large extent with the powers of evil. There are no doubt evil men among the Germans, but the bulk of them cannot be thought of as evil.

For my own part, I have seen too many German prisoners and seen too many Germans die to be able to feel for them individually anything but regret that they have been dragged into this wasteful and appalling conflict. * * *

To my thinking the Powers of Evil incarnate themselves not in any special nation, but in the evil thoughts and evil feelings of those in all nations who allow them house-room. Universal Brotherhood is a truth today as great and as important as it was a year ago. The Germans and the Austrians and the Turks are no less one in that Brotherhood with us now than they were then. The lesson of the *BHAGAVAD GITA* is unlearned if we cannot know this brotherhood and yet fight. Though the

enemy be as near to us as "sires and grand-sires," yet we must fight.

Let us fight in the great spirit and because our Dharma bids us take up arms for our country. But let hatred and judgment be far from us. * * *

Mr. Sinnett writes of the superphysical aspect of the War with all the weight of his great reputation and services, and largely identifies the Germans with the Powers of Darkness. That is Mr. Sinnett's view founded upon his own methods of observation. Fellows who have not access to Mr. Sinnett's method must of course make up their own minds as to the value to be placed upon these observations. Fellows must make up their own minds—and not expect Mr. Sinnett or Mrs. Besant or Mr. Leadbeater or any other person to do it for them. Those who disagree with Mr. Sinnett—disagree. Those who agree—agree. But to make up their own minds members must make use of their own faculties, their own observation, their own store of accumulated experience against which isolated "facts" may be tested. Now more than ever is it necessary to stand steady and, if need be, alone.

This noble General Secretary is living his Theosophy at the front as well as publishing it in words, so his views are entitled to our deepest respect. Righteous as they are, yet may it not be well that we should consider just what Mr. Sinnett may have meant by the word evil? Mr. Sinnett is himself a Theosophist—one of the oldest in the Society and one of the best informed, and it is not likely that he would use the word in the ordinary ecclesiastical sense. It is more likely that by evil he implied a condition so specialized along a certain line as to be out of harmony with the ideals of the future. Take militarism, for example, which we are told will become extinct under the new "dispensation." In past times it has not necessarily been regarded as evil. On the contrary, it was an ideal that was held up before the youth of every nation as of the highest worth. Heroes and kings were made by it, and poets were made by singing their praises. Even the priesthood, supposed to be the custodian of the highest religious ideals, owed its protection to the sword.

Now this is the point: The German nation, with its marvelous skill in the perfection of anything it seriously undertakes, has brought the military arm of its service to a higher state of perfection than was ever known in any nation before, and so has developed it out of balance with other

things. The real thing that is evil is not the Germans but the spirit of cruelty, death and destruction that is incarnate in militarism, and it was because of their virtue of skill in action as unfortunately applied to military affairs that this nation appears to be "evil" more than other nations which are themselves more or less military and therefore more or less "evil" in spirit.

Nevertheless, the perfected militarism of the German people has undoubtedly tended to veil in them certain principles that must be expressed in the great nations of the future, and the bad judgment she has shown in expending her genius so terribly in the direction of the science of war rather than that of peace has put Germany out of the running as a leader of the future empire of brotherhood and peace. See how our President states the case in the *Watch Tower* of THE THEOSOPHIST. To quote partly:

But this war is none of these [waged for transient objects, like conquest, power, etc.]. In this war mighty Principles are battling for the Mastery. Ideas are locked in deadly combat. The direction of the march of our present civilization, upwards or downwards, depends on the issue of the struggle. Two ideals of World-Empire are balanced on the scales of the future. That is what raises this war above all others known in the brief history of the West; it is the latest of the pivots on which, in successive ages, the immediate future of the world has turned. * * * * *

Of the two possible World-Empires, that of Great Britain and that of Germany, one is already far advanced in the making and shows its quality, with Dominions and Colonies, with India at its side. The other is but in embryo, but can be judged by its theories, with the small examples available as to the fashion of their out-working in the few Colonies that it is founding, the outlining of the unborn embryo.

The first embodies—though as yet but partially realized—the Ideal of Freedom; of ever-increasing Self-Government; of Peoples rising into power and self-development along their own lines; of a Supreme Government "broad-based upon the People's Will;" of fair and just treatment of undeveloped races, aiding not enslaving them; it embodies the embryo of the splendid Democracy of the Future; of the New Civilization, co-operative, peaceful, progressive, artistic, just and free—a Brotherhood of Nations, whether the Nations be inside or outside the World-Empire. * * * * *

The second claimant of World-Empire embodies the Ideal of Autocracy founded on Force. The candidate proclaims himself the War-Lord,

and in his realm no Master save himself; he declares to his army, as he flings his sword into the scales of War:

"Remember that the German people are the chosen of God. On me, on me, as German Emperor, the Spirit of God has descended. I am His weapon, His sword, and His Vicegerent. Woe to the disobedient. Death to cowards and unbelievers."

The thinkers, the teachers of his people, have formulated the theory of the World-Empire; it recognizes no law in dealing with States save that of Strength, no arbitrament save War. Its own self-interest is declared to be its only motive; its morality is based on the increase of the Power of its Empire. * * * Mercy is contemptible. Chivalry is an anachronism. Compassion is feebleness. Art and Literature have no sanctity.

Our President elaborates the qualities of both claimants to the primacy of the forthcoming World-Empire, after which she closes with this appeal:

Because these things are so, because the fate of the next Age of the World turns on the choice made now by the Nations, I call on all who are pledged to Universal Brotherhood, all Theosophists the world over, to stand for Right against Might, Law against Force, Freedom against Slavery, Brotherhood against Tyranny.

THE REAL GERMANY

Our President's opinion as to the real Germany was expressed in THE COMMON-WEAL in part as follows:

South Germany and the German small States and Kingdoms, these are the Germany that is loved and respected, the Germany of quiet industry and peaceful homes, and gentle, capable housewives and well-cared-for children. And it is also the Germany of Goethe, Schiller, Lessing, Fichte, of the great galaxy of poets, philosophers, scientists and artists. But the Germany of Berlin and Hamburg—may the war deprive it of all power for future mischief.

BRITISH WAR SERVICE ACTIVITIES

Miss Eva M. Martin, War Service Secretary at our headquarters in England, 19 Tavistock Square, London, W. C., writes inviting the American members to aid in bringing relief to the Belgian refugees, and other dire necessities arising out of the war, by contributing funds. Those who would like an opportunity of co-operating with her in the noble and unselfish work of succor which she as Secretary is helping to

conduct may send their contributions by postal remittance directly to Miss Martin.

THE OHIO FEDERATION

The Lodges in Ohio have met again in conference in Cleveland, and the report shows signs of much life and active interest in the spreading of Theosophy.

Fifty-five delegates were present, including members from Cleveland, Akron, Toledo and Lima. The Conference covered a period of two days, during which addresses were made by President Phillips and Mr. Unger, the President of the Great Lakes Federation. Other interesting and useful addresses followed, and it was the unanimous opinion of those present that this meeting was the most beneficial ever held in Ohio. The next Conference will be held in Columbus, in the not distant future.

MR. UNGER

An interesting report from the Theosophic Press Association of Kansas City, showing the work done by Mr. Unger as National Lecturer during the past three months, has just been received. Mr. Unger devotes three or four days every two weeks to public work, and during the period mentioned visited Superior, Duluth, Milwaukee, St. Louis, Cleveland and Omaha, giving in each of these cities public lectures and talks to members. The report shows that all the meetings were well attended and that in every town visited several new members joined the Society as a result of Mr. Unger's activities. Enthusiastic accounts of the work done have been received from the officers of the Lodges visited.

MS. EXCHANGE

Dr. Charles A. Davies, President of the Calgary Lodge, makes the following interesting suggestion: "Why could we not have a friendly exchange of manuscripts among those who find themselves in the position that I am. I do not always write my lectures *in extenso*, but the framework is all that is needed, with notes as to sources of information. I shall be more than pleased to send you a bundle of manuscripts for anyone to cull from that wishes,

and should be equally pleased to receive notes from others."

In order to make Dr. Davies' suggestion of practical use, I hereby announce the establishment of a MS. Exchange. Those who would like to join the Exchange will please send their names to THE MESSENGER, including the titles of T. S. lecture manuscripts they are willing to exchange with others. These names and titles will be published from time to time, so that all members of the Exchange may correspond directly with one another and make arrangements for the mutual use of one another's manuscripts.

THE BLIND

Those who are interested in the welfare of the blind will be glad to read the communication from Mr. O. W. Dahl, which follows. To realize that earnest and persistent efforts are being made to bring Theosophy into the dark world of those unfortunate brothers is a great joy to all those who are keen upon human service, and I hope that this work will steadily grow. I am sure those who are carrying the burden will be glad of any interest or assistance that can be extended to them.

Just now we are busy transforming Miss Hazel Collins' former art studio into a Theosophical Braille workshop. Our regular work was interrupted about midsummer, when the old machine went out of commission; so much more has been done, however, in planning and arranging for the future. September thirtieth I was offered an opportunity to give a Braille talk and exhibition to Boston Lodge T. S. members, and succeeded in arousing considerable interest. Many new members joined our league, each with the idea of doing a certain share in the work.

At the Theosophical Braille annual meeting subsequently held, officers were elected and a working scheme partly agreed on.

Our new stereotyper has arrived, and we expect to carry on a systematic activity for the coming year.

It will interest you to know that efforts are now being made to introduce an International Braille System. The motive is to make things more convenient for the blind, who at present have to learn several different systems to be well posted in the literature. Most of the experts, including the American representatives, seem to be in favor of English Braille, slightly modified, and a speedy agreement is expected. I need not say that our Theosophical Braille League heartily endorses a change that will add to the comfort of the blind, give us a

wider field and make co-operation with other countries possible, and we most willingly submit to the slight inconvenience connected with changing from one system to another.

PAPER ON H. P. B. TRAINING CLASS

Mr. Hugh F. Munro, of the Philadelphia Lodge, writes that he has a number of type-written copies on hand of a seventeen-page paper on the organization and conduct of an H. P. B. Training Class. These he is willing to send gratis to Lodges applying for them.

The need for developing training classes of this nature is felt in most of the Lodges, and many will no doubt avail themselves of the opportunity offered by Mr. Munro.

CHART OF HAPPINESS

Mr. Munro also announces that he has had a plate made of the *Chart of Happiness* which was issued some years ago as a supplement to THE THEOSOPHIST, and is prepared to supply several thousand copies if need be to those desiring them. As no charge is made by Mr. Munro for the chart, I suggest that those ordering copies enclose stamps to cover the postage.

THE ADYAR BULLETIN

The most of our members know of THE THEOSOPHIST, Mrs. Besant's magazine. It is, as we all know, the leading Theosophical magazine in the world.

But not all have yet learned of THE ADYAR BULLETIN. This is a smaller magazine, having the same editor and issued from the same centre. It was founded to carry to the non-sectionalized members some word of Theosophy and its activities and progress.

The cost of the larger magazine is \$3.00 and the smaller 75 cents per annum.

The American members are making a special effort to aid THE THEOSOPHIST at this time, but those who cannot afford to subscribe to it still have the opportunity to take THE ADYAR BULLETIN.

TWILIGHT TALKS

The members of the Chicago Theosophical Association are fortunate to have so charming an item in their January and February program as that just announced under the title of "Twilight Talks." These talks are given by Prof. Julian B. Lindon, F. T. S., a well-known traveler, author and lecturer, and biographer of Sir Edwin Arnold. The talks are given in Besant Hall every Saturday at 5 p. m., and the following are the subjects:

The Awakening of Africa (personal reminiscences of Sir H. M. Stanley and other great explorers of the late Victorian era); *The Writing of the Mahabarata*; *The Balkan States* (showing whence they came and whither their destinies point); *Sir Edwin Arnold and the Light of Asia* (personal reminiscences of the great poet, traveler and Orientalist); *Deserts and Seas*; *Mysticism in the Plays of Shakespeare* (*King Lear, Othello, Midsummer Night's Dream, Hamlet, The Tempest*; *The Monuments*) of *Ancient Egypt*; *The Influence of the Poets*; *Life and Religion in Ancient Rome*.

LIFE AT ADYAR

The following excerpt from a letter published in THE SEEKER, the sectional organ for South Africa, describing the conditions at Adyar, is especially interesting to Krotonians:

It is a very busy life that everybody lives here, but what a lot one learns in the midst of it! One seems to live at such high pressure physically and spiritually one can see the spiritual growth taking place not only in oneself but in others. We are given many tests and if we learn the lesson intended, things then become smooth, but many don't. I have already seen some run up against them and turn away. The force is too strong for them. They simply just go away disappointed. Mrs. Van Hook says there is nothing here for the lower mental, only for Buddhic or Atmic, and if people have none of the latter in them they simply go away.

ARE THE CHURCHES READY FOR THEOSOPHY?

The following interesting statement has recently been made by one of our members:

A minister of the church in talking to me of his efforts to inculcate Theosophical truths in the minds of his congregation said to me: "It is heart-breaking to see how hungry the people are for these truths." And he added, "I can only find them in your Theosophical literature."

Do our members realize how ready some of the Christian minds are to receive Theosophy, and are they alive to their opportunities in this regard?

PRIZE ESSAY

Here is an excellent opportunity for some Theosophist to present the Theosophical standpoint:

Through the generosity of a resident of Berkeley, Calif., the National Education Association is able to offer a prize of One Thousand Dollars for the best essay on *The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching into the Public Schools*.

The essays must be in the possession of the Secretary of the Association by June 1, 1915. The award will be made at the time of the meeting of the International Congress of Education, held under the auspices of the National Education Association, in connection with the Panama-Pacific International Exposition, at Oakland, Calif., August 16-28, 1915. Further particulars may be secured by addressing the Secretary, Durand W. Springer, Ann Arbor, Mich.

—Quoted from *The N. E. A. Bulletin*.

THE SERVANTS OF THE STAR

This order is one that Theosophists cannot fail to be interested in, as it aims at human betterment. It has as its field the children who are soon to be the responsible workers in the world's affairs. Hence its importance, for as the twig is bent so grows the tree.

In order to give the Servants of the Star a better working basis in this country, the following slightly amplified organization has been agreed upon, subject of course to the approval of the Head, and it is the arrangement upon which the present work is being done:

Officers—The chief officers are the National Representative, who must be under 21 years of age, and a National Advisory Council of adults. The Council and National Representative are appointed by the Head (Mr. Nityananda) or his deputy, and serve until their successors are appointed by a similar authority.

Treasurer—One member of the Advisory Council shall be chosen for Treasurer, who shall

hold all funds of the national organization. All receipts issued for monies must bear the signature of the Treasurer.

Meetings—The Advisory Council will meet with the National Representative at least once a month, to consider all plans and business. Special meetings may be called by either the National Representative or the Advisory Council.

The following are the officers at this date, January 1, 1915:

National Representative—Mr. Harry James, Krotona.

National Advisory Council—Mrs. Besant, Mr. Arundale, Miss Marjerie Tuttle, Mr. A. P. Warrington, Miss Helen J. Swain, Mr. Irving S. Cooper.

IMAGE OF MAITREYA

The following appeared in the *Calcutta Statesman*:

The Tashi Lama of Shigatse, with the consent of the Dalai Lama, has begun the construction of the image of a supposed coming Buddha called Maitreya or Love, at Shigatse. The temple containing the image will be ten storeys high—that is, about ninety feet in height. The image will weigh over 200 maunds, and will be constructed entirely of sheets of copper, coated over with thin layers of gold. The image will be about eighty feet high, and will extend from the ground floor of the shrine to the roof of the topmost storey. The roof of the shrine will be constructed of copper, coated over with gold. The expense in connection with the shrine and the image will be met by free-will donations offered by Tibetans from all parts of the country. All the artisans engaged will be unpaid volunteers. It is expected that the shrine and the image will constitute the finest specimen of Tibetan architecture. The Tashi Lama and his chief assistant monks are personally helping the artisans by words and deeds. The work of construction began in March of this year, and will extend over a period of three years.

FIELD WORK

REPORT FOR DECEMBER

The year 1914 closed with the addition of another state to the Theosophical list. It seems remarkable that Indiana, which has given the world such men as Riley, Wallace, Tarkington, Debs, and Ridpath, was not represented on our roster. Yet it is not virgin territory, like Maine and New Hampshire, for about twenty years ago Judge A. A. Purman was exceedingly active in Theosophical work in this state,

and the present responsiveness can be traced to that period.

Following my September lectures in Indianapolis, Mrs. Rogers conducted a study class until the holidays. On December 30 we organized the Lodge that raises the Theosophical flag in Indiana. It seems to me to be an unusually sound and balanced Lodge.

During December courses of public lectures were given in four other cities—Pittsburgh, Akron, Detroit and Lima. Pittsburgh turned out fine, appreciative audiences and has every characteristic of a coming great Theosophical centre. Akron's population is a bit conservative, but seems to be awakening. Detroit is badly in need of work, but is a first-class field and, with the New Thought Church for an auditorium and Mr. Hampton's thorough work in various kinds of advertising, we got very good audiences in spite of very bad weather and left behind a class of about sixty newly interested people. Mrs. Bird of Toledo has accepted an invitation to conduct the Detroit class. Lima is the most conservative city encountered in the Central States. Notwithstanding the enthusiastic work of the members under Mr. Hampton's personal direction, by which our advertising posters and program folders were put at the very doors of the theatres, and that the press heralded us with a flourish, we got only seventy-five people in the finest hall in the city! And, although the newspapers sent reporters and treated us most handsomely, Lima failed to respond and only nine new people were sufficiently interested to join a study class.

Amidst the ever changing conditions with which the field worker must deal, it has become apparent that it will now be advantageous to shift our base of operations from Indianapolis to Cincinnati and make that city our next temporary, or field, headquarters. It will probably serve for three or four months. Mr. Cooper has arrived and will do as much follow-up work in new centres as circumstances permit, while Mrs. Rogers will continue her circuit class work, which not only deepens the interest of those attracted by the lectures, but gives them a good working knowledge of Theosophy by the time we are ready to organize, and eliminates much of the con-

tentious spirit of a few people who are temporarily attracted to Theosophy and that so often proves to be the rock on which new Lodges are wrecked.

L. W. ROGERS.

WORK SINCE CONVENTION

Since Convention I have had the privilege of visiting every Lodge on the Atlantic Coast. From the fifteenth of September to the first week in October my work was confined to New York and vicinity, and after that I spent a month traveling between Reading, Pa., and Norfolk, Va., making the trip four times and stopping while *en route* at the various cities in which there were Lodges. This proved to be the most strenuous portion of the tour, since it meant that each morning I had to pack up and move on to the next stop. Thus I lectured Tuesday evening in Philadelphia, Wednesday in Baltimore, Thursday in Washington, Friday in Norfolk, and so on. In fact, the work was so trying physically that I was obliged to fall back on my old plan of stopping four or five days at each city and then traveling on to the next.

This was the plan followed on that portion of the tour lying north of New York. In each case, with few exceptions, I lectured for four days, speaking in the afternoon to members and in the evening to the public. Sometimes it has been necessary to give three lectures a day, and in two cases four lectures a day. It seems evident why the old Pythagorean vow of silence could not be imposed in our modern day.

To sum up, I have lectured in twenty-three places, as follows: Forest Glen, New York, Newark, Brooklyn, Paterson, New Rochelle, Reading, Philadelphia, Baltimore, Washington, Norfolk, New Haven, Hartford, Farmington, Springfield, Holyoke, Boston, South Framingham, Albany, Richfield Springs, Montreal, Utica and Syracuse. Seventy-seven public Theosophical lectures were given, 3 "Star" public lectures, 52 members' Theosophical talks, 3 "Star" members' talks, 6 E. S. talks, and a lecture before the students of the large Y. M. C. A. College at Springfield, Massachusetts, making in all a total of 142 lec-

tures. I had also the pleasure of assisting in the formation of a Lodge at Richfield Springs, N. Y. IRVING S. COOPER.

FRATERNAL UNITY

Just a few words to keep the members of the Section in touch with our work. The Lodges that we are to visit especially in thought this month will not only receive a letter from Krotona but also a veritable breeze in the form of one from the Representative for the Division of the Northwest. He has managed to instil into his letter to each of his Lodges the big-hearted fraternal feeling characteristic of the country, an encouragement to action and an enthusiasm to tackle the study work with renewed interest. To some of them he offers, by way of suggestion, the most effective means that the big, lusty Lodge in Seattle has found useful in gaining members and welding them together, and we quote it for the benefit of all.

- (1) Careful attention to every visitor, securing in each instance name and address.
- (2) Calling upon visitors and less enthusiastic members, with a view to stimulating interest.
- (3) Saturday afternoon tea, social in nature, where short talks are given.
- (4) Stereopticon lectures in homes and to the public at the Lodge Rooms, and before friendly societies, such as Spiritualists and New Thought.

No doubt many other centres have already adopted this helpful idea of writing to some Lodge each week, thus enabling the centres to draw closer together, and I trust that I shall hear of some of the results a little later.

That you may realize that this work is truly vital, I should like to tell you of what has been happening in Birmingham, Alabama, during the last few weeks. Mr. Boekbinder, originally a member of Oklahoma City Lodge, was obliged to leave that place and has finally settled in Birmingham, which he thinks is a splendid field for Theosophical work. He states that he found a very weak lodge there. The members had adopted no by-laws, paid no Lodge dues, carried on no systematic study work and had no conception of a closed Lodge

meeting; in other words, never dreamed of the occult side of our work. But it is evident that there was good material in the centre, for they have responded with alacrity to all of his suggestions and have agreed to have two meetings a week, one open and one closed. Already a new member has joined their ranks, and Mr. Boekbinder feels that by next summer there should be a Lodge of twenty members. He is already crying for application blanks—which have been forwarded, together with the diplomas, for we at Headquarters are anxious to do our part in the good work. He is concentrating upon building up a strong centre there. Let us help him with all our will. He is evidently the right man in the right place. It looks as if Birmingham Lodge would soon have a star shining over that centre. (Probably most of our readers recall Mr. Leadbeater's statement of how bright stars indicate where the live Lodges are, when one looks over the territory from the higher planes.) Oklahoma Lodge ought to be proud to be the mother of a revived centre such as this.

I am sure that many of you have joined with the Krotona group in trying to definitely strengthen the Lodge deva in the different centres, but I neglected to suggest possibly the most helpful method of building the deva over a centre where there is more than one Lodge located. You see, if we should concentrate upon the separate devas there might be a tendency to separateness, which is just what we are all trying to overcome, since *Brotherhood* is our watchword. Each Lodge of necessity builds its own deva, whose life is dependent upon the thoughts, feelings and actions of its members; but it has not been any particular Lodge deva to whom our thoughts have been turning, but rather to a greater one over the city itself, whose life is created by the will, wisdom and love held in common by all Theosophists.

It is not necessary for me to remind you that there is much upon which all members of the T. S. agree. The very pledge to brotherhood, which we silently take when joining the Society is itself significant of the underlying unity in the hearts of all. Because some of us just at this point in our evolution spell brotherhood, or see

brotherhood in a different way from which others choose to interpret it means nothing so long as we are all sincere, and it may be easier temporarily to work in and through a body made up of people who see the truth for the time as we do.

This does not mean that we are not all united in reality, for we surely are, and Nature's laws govern the actions of each one of us, and the great truths stand as inspiration and the beloved Masters exist as living examples for us. Surely a stronger foundation no organization could have.

I know well that all are anxious to spread these great teachings and serve their brethren while sharing these truths with them. May we all come to recognize that we are working for the same great end in a common service, may love be our watchword at all times, and may every centre grow in strength, wisdom and harmony.

I have already had a request from one of the Tacoma Lodges for the little form recommended to be used in the meditation group. I would call your attention especially in this meditation work to the thought which was given us several years ago in THE THEOSOPHIC MESSENGER and is reprinted below.

Several thousands of Theosophists believe in the desirability and efficacy of meditation, and practice it with regularity and with the consciousness of success. By the consciousness of success we mean the feeling that they are able to aid in the cause which they love, and to gain strength for further effort.

Each day a mighty wave spreads from East to West. Beginning in India with morning imagine there the hundreds in meditation, filling the ether with thoughts and aspirations of ideal purity. For several hours the sun's course is followed by these reverent and powerful devotions. Then follows the wave that passes successively over Western Asia, Europe and then America.

Wonderfully does this group of souls garland the earth, beautifully do they serve. We may not know what influence they wield, how their force is utilized. But we

may be sure the Masters love these Their children in their efforts to aid.

LODGE WORK

Our February work, commencing on the third, will be strenuous, for we come to the old "Hub" in New England, where there are still five separate Lodges. Perhaps many of you are not familiar with the explanation of why Boston is an old occult centre and how it comes to have so many groups with various ideas. We are told that the site of this city has never been under water since Lemurian times; hence it retains all the old magical vibrations, and that might account for many of the conditions found there.

This centre was the first to organize a council, composed of members from all Lodges, under the auspices of which all public propaganda was carried on and through which a local headquarters was made possible, the various Lodges being willing to co-operate to a degree and pay rent for the use of this room to the council. The library is controlled by the council, and the first year of its organization books were kept continuously on sale. This step brought the Lodges closer together and enabled the members to co-operate for the benefit of all.

Alpha is the oldest Lodge in this centre and was founded by Mrs. Besant. Its charter was granted in 1897. It now has 17 members. *Boston* and *Huntington* Lodges were both formed in 1904; Huntington in May and Boston in July. They now have a membership of 18 and 65, respectively. In May, 1908, the *Besant* Lodge charter was granted; it now has 7 members on its rolls. In May, 1910, some members applied for a charter for *Olcott* Lodge. It now has 6 members.

On February 10 we shall visit Brooklyn, and I think I can do no better than to allow its former secretary, Mrs. Kate C. Stowe, to speak in its behalf:

Brooklyn Lodge, T. S., was formed early in April, 1904, with seven members. Its inception was due to Miss Annie C. McQueen, who had held classes in evolution all the previous winter. coming to lecture it was decided to form a When it was found that Mr. Leadbeater was

Lodge, that the members might have the advantage of his talks "to members only," and his lectures gave such stimulus that six more people joined the Lodge that month. Two of the charter members still remain in the Lodge; one has passed on, two removed and two resigned.

Weekly meetings and classes have always been held since its founding, first at the home of one of the members, then, as it grew numerically and financially, in hired quarters, until in June, 1911, Theosophical House, at 95 Lafayette Avenue, Brooklyn, was made the headquarters of the Lodge, with a good-sized meeting room, a library, a guest room for visiting lecturers, and accommodations for classes three evenings a week, Lodge meeting Tuesday evenings, public lecture Sunday evenings, Lotus Group Sunday afternoons, and now and then a purely social Saturday evening.

The Lodge numbers thirty-nine members now, and has attained the distinction of an "Elder Brother," sending speakers often to younger and smaller Lodges. Its pride, however, is that there has never been a quarrel in its ranks. Those who enter its portals speak of the atmosphere of harmony and love which prevails, and it is by these qualities that Brooklyn Lodge hopes long to continue and to become a more and more efficient instrument for the use of the Masters.

February 17 we must work our way west and stop over in Buffalo for a week. This Lodge, formerly known as Fidelity Lodge, was organized in March, 1897. It now has thirty-four members. This centre is also showing forth renewed strength and unity of purpose.

From Buffalo we travel over the Rocky Mountains to Butte, Montana, on February 24 visiting the members of the Butte Lodge, which was founded December 14, 1896, by the Countess Wachtmeister. The president, Mr. J. E. Lostin, writes:

Since that time the Lodge has experienced many ups and downs. At present the membership numbers twenty-eight, eleven of whom are non-resident members. At one time only two or three members met regularly, although the membership proper never dropped below seven, the largest membership recording forty-five some years ago.

In the spring of 1897 Mrs. Besant and Countess Wachtmeister while on a tour West visited Butte again, and infused more energy into the then young Lodge. For several years the desultory efforts of the members to arouse public interest in Theosophy proved quite unsuccessful. Early in 1899 Mrs. Havilah Squires came to be for a time an active moving spirit in the work here. From this time dates the public work of Butte Lodge, the Branch being quite prosperous for a time. Headquarters were secured and the meetings in private

houses discontinued; ever since then the Lodge Room and the lending and sales library have been kept up. Public meetings, as well as Lodge meetings, are continued throughout the year except during the summer months.

We were twice favored by a visit from Mr. Leadbeater; the last time he stayed with us for three weeks. Mrs. Besant in her last tour through the country paid us a visit. Several of the lecturers have also found a fruitful field in Butte. As this is not a town of home-builders, in the deeper sense of the word, we shall probably never have a large membership for any length of time, but we expect to be instrumental in arousing the interest of many who will perhaps carry the tidings to new centres and, as a matter of fact, several Lodges and centres have been started from here.

You are familiar with the saying concerning the month of March—how it comes in like a lion—and what could be more auspicious than to help build that enormous deva over the city of Chicago during its first week? For surely of all the cities upon the map Chicago is the one with the lion's share of T. S. members—309 altogether: 53 in Akbar Lodge, founded in November, 1912; 11 each in Auburn Park Lodge (May, 1914), Chicago North Shore (November, 1911) and German Morning Star (June, 1912); and in the Chicago Theosophical Association, made up of Adyar Lodge, founded November, 1909, 49 members; Annie Besant (December, 1909), 31; Central of Chicago (January, 1909), 28; Chicago (May, 1885), 75; Kenwood (June, 1909), 8; and Leadbeater (July, 1911), 11.

What a power this centre should be! For where so much force is necessarily attracted, there is much with which to battle, because, though force of itself is neither good nor bad, it intensifies whatever qualities exist. In the Directory of this city we would find names of some of the most devoted members in the T. S. and those of the longest standing, who have met the tests already given and weathered the storms that have broken over this organization; but it is one of the younger men, in point of membership, who is now on the Board of Trustees, to whom we are indebted for reminding us of our latest adage, which sounds forth a warning to every member in this time of trial throughout the world, namely, "*Sit tight, and do not rock the boat.*"

E. R. B.

CORRESPONDENCE

MR. WARRINGTON, Editor:

In the November issue of *THE MESSENGER* a paragraph calls the attention of readers to a fruitarian pamphlet distributed by Dr. R. E. McNamara.

In this letter it is my desire to ask if you can possibly and conveniently give a few lines by referring to the good propaganda work of Mr. E. E. Kusel, 715 South Hope St., Los Angeles, a true friend of dumb animals. He has published and distributed thousands of leaflets and booklets on humanitarian philosophy, hundreds of which were sent to T. S. secretaries and members. Mr. Kusel, a man of only ordinary means,

in this noble work which he so loves to do and at which he has labored unceasingly for years, has practically paid the expense of his literature and mailing from his own pocket.

At this time he is having printed a new book entitled *VOX DEI*. What a splendid impetus could be given to such good labor by the mere act of each member contributing a small coin, or by Lodges ordering books for distribution! The forthcoming book will be on sale at 15 cents; more copies at special prices.

Hoping you will give this matter your best consideration,

Very fraternally,

CHAS. A. SEIFERT.

MAN AND TIME

BY ERNEST E. POWER

OFTEN in those quiet moments of reflection in which we look backward and forward and around us, all simultaneously; when we halt to consider where we are; what we are; why we are; when the Wheel of Activity ceases to spin and we gain a glimpse of that which can be seen through the spokes; we ask ourselves the question, "What is the use of it all?" At such times we travel backward as far as our memory and forward as far as our imagination will carry us, through ages that lie behind and æons that lie before. What are we but beings endeavoring, eternally endeavoring, to link a volume of feeling that we call the Past with a bubble of hope that we call the Future! Energy expended in a certain direction produced certain results and we rejoiced to the extent that these results fulfilled our expectations. We lived hour after hour; day after day; year after year; life after life; and we will continue to live and evolve and advance, and then—and then—and then? Where is the end, or is there none? What becomes of our hope, or is it not worth having? Where are our pleasures which now only tickle the memory? What of our passions and fears that

drove us to action or served as restraints? And when it has all been thought and felt and done, what result? A perfect man, but still an imperfect god; a creator of life, instead of a creator of lives; a knower of love, instead of a lover of knowledge; a being of unutterable splendor but still a being that continues to live, to reach, never ceasing to attain.

Little comfort in the thought of infinite progression. Yet consolation is what most we need. And what purpose is served by a temporary conciliation, however large a span of time it embraces? Peace for a year, rest for an age, happiness for an eternity are but preludes to further work, further strife and further suffering. World without end—hell without respite!

A moment of such reflection may be a critical point in our evolution. If our mind does not perceive and our feelings remain self-centred, we may lose an opportunity of progressing in an entirely different direction to the one on which our psychology for the moment turns.

Instead of trying to eliminate the thought of suffering, let us for a moment endeavor to do away with the sense of time. What constitutes an hour, or a year, or an

age? Surely our sense of time and nothing else. Though an hour contains sixty minutes, and a minute sixty seconds, yet one hour seems to fly and another to drag. When we suffer time apparently increases; when we play it passes rapidly. We must find within ourselves a method of reducing time or, in other words, of increasing the sense of happiness before we can become reconciled to such truth as there may be in the teachings of *THE SECRET DOCTRINE*. Once time as a feeling has been eliminated as a factor, time as a thought may explain evolution. Kalpas and crores of cycles and manvantaras may whirl away, and still in bliss eternal no sense of their passing enters the consciousness. For bliss is timelessness and only to the extent that we can touch the fundamental Unity of which we form part can we realize the unutterable joy of unlimited freedom, of conscious participation in that which passes in the entire universe. And whichever part of ourselves we merge with the Divine will show forth the Divine with pristine radiance, even in the material world. If our mind—that search-light of the Soul—we need only turn it in any one direction and it will illuminate in finest detail the object of its attention. If our feelings, they will embrace in love unspeakable all that which is recognized as living. If our vitality, our very touch will quicken and heal and energize whatever it contacts.

To think of evolution as a progress eternal—interesting perhaps, but tedious, a mere show to make possible only further degrees of evolution—is to profoundly mis-

understand the purpose of our existence. But to think of it as an opportunity for closer and closer touch with the mainspring of all that we know as existing; as an extension of consciousness in an inner direction commensurate with the complication of outer perception; as a minimizing of the time-sense together with a maximizing of efficiency; will make it possible for us to become a perfect instrument for Divine guidance and expression.

Complicate your thoughts so that you can see everything in its proper relation and nothing as a unit. Simplify and intensify your feelings so that, like a heated furnace, they will reduce to its Simplest Element whatever comes within their sphere of influence. Turn to all things as to yourself, for they are yourself as long as your consciousness is cognizant of them. And then of a sudden the Past and the Future cease to affect your feelings and hold neither promise nor apprehension. That which is to be a million years from now will touch that which was a million years ago, as one point in a circle touches another; they are different points, yet inseparable; each infinitesimal, yet each an integral part of the figure. But as long as we count our progress by years; as long as we consider a sense of time a factor in reaching our goal, so long and to that extent do we impair the intensity of our purpose which from the point of view of Mind may be spoken of as Yoga, or Union with God; but from the point of view of Feeling spells Bliss Eternal—Joy Everlasting—Nirvana.

WARS AND CATASTROPHES

BY C. W. LEADBEATER

FEW at the present day would venture to deny that war is an absurd and atrocious anachronism. If we pause for a moment to think, we all know perfectly well that the result of a battle does not in the least decide the original question at issue. It may show which army has the cleverest general or the greatest

weight of artillery; it certainly does *not* show which side is in the right in the quarrel, if there be any right. So far as individuals are concerned, all except the very lowest classes have passed beyond the stage of attempting to decide personal disputes by ordeal of battle; when our convictions as to a boundary line differ pronouncedly from

our neighbor's, we no longer assemble our servants and try to argue the matter with rifles or bludgeons, but we refer the case, instead, to a tribunal in whose impartiality we both have reasonable confidence.

As nations, however, we are not yet at the level of evolution which we have reached as individuals; we are willing (some of us) to submit comparatively unimportant matters of dispute to arbitration, but there is as yet no court in which the races of the world have sufficient trust to accept its decision in a question vital to their existence. So the irrational appeal to brute force still remains as a possibility hovering ever in the background of national life like a menacing thunder-cloud.

Poets have sung of the glories of war, but the legions of the Red Cross, who go forth not to hurt but to help, who come upon the battlefield after the rifle and the cannon have done their work—these can tell us something of the true meaning of war, and of all the ghastly horrors involved in the gallant defense or the successful charge. War may still be sometimes a necessity—the lesser of two evils; but it is so only because our boasted civilization is still lamentably deficient. Yet, horrible and senseless though it be, it is capable in a certain way of utilization; it has its part to play at an early stage of evolution.

Unquestionably the egos incarnated in the Zulu hordes that did not hesitate to march to certain death at the command of Chaka or Cetewayo, acquired in that way qualities of obedience, self-control and self-sacrifice which would be valuable to them in later births amid surroundings where they can be put to more rational use; and it is to that level of development that war properly belongs. The same lessons, however, are needed by many who obtain birth in higher races than the Zulu; and, without abating one jot of our horror of the ghastly cruelty and senselessness of war, we may yet admit that such devotion to the abstract idea of patriotism as will lead a man to be ready to die for it means a distinct advance upon the normal mental attitude of the class from which our common soldiers are chiefly drawn. Those who are closely acquainted with our agricultural population cannot have failed also to observe the difference

which military or naval training makes in the young man—how from being slow of speech and comprehension he becomes alert, dextrous, resourceful and self-respecting. Unfortunately, he sometimes picks up other and less desirable habits at the same time, but at least he is less bovine and more human.

There is, however, no reason why an excellent system of physical training should not be universally adopted, even when peace reigns supreme, so that we might gain all the benefit which is at present derived by those who are trained in the army and navy, without the sinful and ridiculous waste of life and money in actual warfare.

Terrible and wicked though it be, war, when it does occur (that is, when it cannot longer be prevented), is always utilized and turned to at least some sort of compensatory good by the Authorities who stand behind. It is sometimes employed also as an alternative to something still worse, or a smaller war is permitted in order to avoid a more disastrous one.

I have been told that if the war which England recently waged in South Africa had not taken place, a colossal and terrible European war would have been inevitable, which would have involved far more widespread destruction. It is also certain that war was utilized to bind more closely together the different parts of the British Empire; so that, in standing side by side upon the battlefield, men might learn to become more brotherly and to understand one another better. Indeed, that is an effect which has often followed upon war, that the factions within a country have agreed to forget their differences in the face of the common enemy.

The hidden side of the actual fighting is perhaps less remarkable than might be expected. The sound-forms produced by the discharge of artillery and by the ceaseless rattling of the rifles are naturally of a very striking nature, but as far as the astral plane is concerned, a surging mass of confusion is the principal characteristic in the neighborhood of the battlefield.

There is inevitably a certain amount of fear coming from those who are new to the ghastly work; but there is usually compar-

atively little of actual hatred. The pain and grief of the wounded are terrible enough, yet even then there is usually little of hatred or personality. There is usually a strong sense of order, obedience, determination, coming perhaps principally from the officers and the older soldiers. But, unless the spectator senses the thought-forms of the generals, it is difficult to get any coherent idea of the scene as a whole.

Many invisible helpers are usually brought together to receive the dead and extend to them any assistance of which they may be in need. But taking it as a whole, there is far more feeling excited about war in the minds of countrymen and relations than in those of the soldiers themselves who actually take part in it.

Sometimes great catastrophes other than war overtake the world. Two hundred thousand people perished suddenly in an earthquake at Messina; what is the occult side of such a happening as that? The inner sight helps us to look more understandingly on such events as this, and, while we pity the sufferers no less, we yet avoid the feeling of overwhelming horror and dismay which paralyzes many at the thought of such an occurrence. Let us think calmly, analytically, what really happened in that case. Two hundred thousand people were suddenly released from the burden of the flesh. Surely we have no need to pity *them*. We cannot speak of them as sufferers, for they have been lifted suddenly and painlessly into a higher and happier life, and in such a catastrophe as this there is really less of suffering than in connection with many isolated cases of death.

The suffering caused by sudden death is never to the dead man, but to the relations, who, not understanding the facts of death, suppose themselves to have lost him. But precisely in a great catastrophe of this nature few are left to mourn for the others, since the families within a certain area are also destroyed. The direct relations in most cases die together, and those who were left to mourn are more distant relations settled in far-away districts.

Some there were beyond doubt who suffered terribly—men who were wounded and left for days awaiting succor; others

who were shut in beneath heaps of ruins and suffocated or starved to death. Toward these, indeed, our keenest sympathy may well go forth. Yet, remember that they can have been at most but few, a smaller number than those who die of starvation every week in our capital city of London, for starvation is not merely absolute lack of food for a certain number of days. A man who has insufficient food or bad food containing insufficient nourishment for a period of years is starving to death as surely as the man who for a few days has no food at all, and there is far more prolonged suffering in the former case than in the latter.

But in the earthquake there was a vast amount of suffering, because many people were rendered homeless, and because they were bereft of their ordinary supplies of food. That, again, is true, and to those also our heartiest sympathy must be extended. Indeed, we know that the whole world did so extend it, and, from the occult view, by far the most important effect of that earthquake was the great wave of sympathy and pity which came rolling in upon the place from every part of the habitable globe to which the news had been carried.

It is not death which we should regard as an evil fate; our Theosophical knowledge has at least taught us that. It is never the dead whom we should pity, but the living, who still suffer under all the cramping restrictions of this strange physical plane. For those whose consciousness knows no other plane, it seems terrible to have to quit this; a man whose sight ranges over the higher worlds knows with a vivid certainty that nothing can shake that, if one is to consider happiness alone, the happiest moment for every man is the hour when he escapes from this plane into the wider and more real life above.

Granted that our life here is a necessity, that we have development to make which can be made only under these hard conditions; it is for that reason that our physical life is necessary, and so we come forth into it as a man goes forth from his home to some unpleasant task which, nevertheless, he knows must be done. Pity, by all means, the poor fellow who is exiled from that

higher life, but do not waste your sorrow for those who have gone home again to the glory and the beauty and the rest.

Seen from the physical plane, everything is distorted, because we see only so tiny a part of it, and then, with strange stupidity, insist upon taking that for the whole. Occultism teaches us a finer proportion and brings our life into perspective for us, and

so, while we lack nothing of sympathy for all who suffer, we yet learn that those who most need our sympathy are not those upon whom the undiscerning world showers it most freely. All worlds alike are part of the great LOGOS, and, since we cannot fall away from His presence nor escape His guiding hand, what matters all the rest?

—From THE ADYAR BULLETIN.

THEOSOPHY OR ORTHODOXY, WHICH?

BY A. P. WARRINGTON

THERE is a spirit that holds things fixed at the point of beginning. Its nature is of tamas, the guna of rigidity. Such motion as can be predicated of it is in a closed circle. Beyond its own cyclic limits there is no progress. Its most terrifying enemy is the spirit of freedom, for this will not stay fixed around a single point but tends to make progress onwards in an open circle or spiral. Its nature is of rajas, the guna of active energy.

Orthodoxy in religion seems to fall naturally in the first category; freedom of thought in the other. Although the true meaning of orthodoxy is right thought—an ideal thing indeed, for right thought pertains to the true, the good and the beautiful—yet the word having come to express a spirit contrary to its right meaning, that is, all that is conservative and immobile as to limited forms of religious truth, it is in that sense that I use it here.

When H. P. B. entered upon her momentous work, she found the world chained to a great rock of ecclesiastical orthodoxy which was arresting its further progress. Science and free thought, which have since done so much, had only just succeeded after greatest struggles in raising their bruised heads and were beginning to set free some of the best minds of the day from orthodox shackles. H. P. B. took up the cudgels of freedom and fought like the lioness she was to liberate the entrammelled thought of the time, albeit from a standpoint the time could not then quite comprehend. And how vigorous she was in the use of her

verbal weapons against the established orthodoxy of her day!

But the Society she formed was not planned to oppose the true essentials of religion, nor was it to espouse the cause of free thought or science in their attempt to discredit religion wholesale. Rather did she seek by its activities to apply freedom of thought and the methods of philosophy and science to the disclosure of religious truths which had been long lost sight of in the darkness of the Kali Yuga, and thus to bring together both religion and science on a neutral ground. So her Society (to follow the simile) was neither tamasic nor rajasic in nature, but partly both, balanced and harmonized by the sattvic guna, as it were. It was to have the best elements of both conservatism and progressivism united on a new plane of action—that of occultism.

So true was this that it would be one of the greatest evils that could befall the T. S. if it could ever drop into the class of the religions that have grown fixed around the orthodox mould of teachings given on the authority of some individual or individuals, no matter how great. Every leader has his time, his place, and his particular work. The message he bears is two-fold in nature: (1) it restates some fundamental truth or truths applicable to life in all ages, and (2) it applies those truths in such way as to meet conditions that immediately confront him at the time he comes.

Moses was a great leader; he served the two-fold need of his time in bringing to

his people some needed fundamental truths and in putting them forth in a practical form that suited the conditions that were at his door. In issuing his Commandments he was obviously wise in his day and generation. Take one of them: "Remember the Sabbath Day to keep it holy," etc. That was timely and practical. He saw the terrific labor to which his people were subjected and sought, among other things, to provide a day of rest and to sanctify the provision in the form of religious command. He may even have received directions to do this from his tribal deity. It does not matter. But since then the orthodox have elected to construe this as a divine law of cosmos universally and eternally ordained. Yet see how absurd it is to tell the people of subsequent ages, differently circumstanced, that the edict of a local leader in a far-off time, confronted with peculiar difficulties, was a divine command that should rule the world in all future ages and under all possible conditions of life. Even though this Commandment did then contain a grain of truth, and indeed one which every man must himself sometime learn to intelligently recognize for the sake of his bodily well-being, yet it is ridiculous that that should be imposed as external authority forever and forever, just because Moses needed to emphasize it in an emergency thousands of years ago.

Again: When H. P. B. came, she evidently found that her strong point consisted in aiding science as much as she could in its disclosure of truth and, to that end, she quoted copiously from scientists and men of free thought in support of facts and probabilities in opposition to settled ecclesiastical establishments. Likewise she attacked effete religious dogma and sought to show where the life was lost.

That particular line was undoubtedly the wisest to pursue at that particular time. She needed to awaken the people to liberal realizations. All that was a need of her time. But it is not sensible that Theosophists should go on forever hammering at the old falsities of religion in her particular way, quoting the same old statements and exhortations from "profane" sources, and in general following her slavishly. Her methods, while they had a peculiar value

in their time and were the wisest that could then be adopted, are now somewhat out of date; the world has waked up; many of her teachings have become realized; things have moved since then, and so methods and viewpoints of the hour are imperatively needed.

The first of the above stated two-fold nature of a teacher's message is obviously the spirit of his work, and the second the form in which it is placed. But posterity has ever committed the fatal blunder of soon losing sight of the spirit and readily embracing the only thing left for it to see—the form. This soon became a dead, fixed, orthodox thing, and so released the spirit for incarnation in other and more promising forms. Thus respect for the truth for its own sake became lost, and the invocation of authority took its place. "Thus saith the Lord" was the shibboleth used to silence all questioning, all endeavor to find the spirit regardless of form. In this way ever arises fixed authority, becoming inflexible orthodoxy, a crystallized form.

Now truth is too mighty to be exclusively associated with any person, however advanced; too pantheistic to be found in one form or one set of forms alone; too elusive to be fixedly crystallized in any permanent form.

No one has ever stood for this particular viewpoint more valiantly than did our revered H. P. B. herself, and yet the cruel irony of it is that, in the very Society that she was sent to form to hold the balance between orthodoxy and free thought, we find an ever-recurring though feeble tendency to become crystallized around her person and the particular form in which she presented truth as she saw it. One can realize how repugnant this sort of thing would be to her. To insinuate such a spirit of priestly orthodoxy into her Society, and to do it in her name, "is enough to make her turn in her grave."

There is no lack of reverence or devotion to H. P. B. if sometimes her viewpoint be questioned, or if one examine deeply into her statements for further truth, or even conclude in the light of later knowledge that either she did not see the full truth herself, or presented a partial truth to eyes that could only see just so far.

H. P. B. will always be looked up to as

the one great unique force of our Society; no leader will ever come after her who can precisely take her place; but it is inevitably true that those leaders who have succeeded her and who yet will follow ought to be looked upon not only as her worthy interpreters, but as rightful leaders themselves, offering to us an extension of the power and knowledge she brought, leaders with the duty of meeting different conditions while themselves making original researches along the lines she pointed out. Would the Masters have utilized her services and then have dropped away from the work forever? Would They have sent her forth with Their message of hope to the world, and then refrained from sustaining her work through her rightful successors in

the Society? Is H. P. B., great as she was, to be herself the last word in Theosophy?

As we grow in tolerance and liberality of thought, we naturally drop the old tendency of looking for authority, of lying down on the orthodox couch provided by some towering figure. We then turn to the search for truth within the depths of our own being and within the heart of nature about us. We also accept and utilize, reverently and gratefully, such aid as any of those who have gone beyond us in the search may be able to give to us. So do we prove that we are Theosophists and not mere stragglers of a passing time; so do we show that we had the ears to hear and the eyes to see the real message that H. P. B. gave.

A PYTHAGOREAN PRECEPT

BY FLORA S. GIFFORD

HOW many of our readers, we wonder, have read the precepts of the first Crotona's Founder? One of the quaintest runs, *Eat not things with black tails*. When one stops to think, one perceives that a tail commonly follows its owner, that black is a gloomy color, and that in language devoid of metaphor this commandment might read, "Commit no deed with painful consequences."

This is a rough-and-ready classification of actions yet, in the main, a sound and practical one. Narrowly considered, this precept is selfish, though no more so than the Hebrew *Proverbs*; taking into account the consequences that affect others, it is equally practical and sufficiently altruistic. To the man of this world, with no thought of what lies beyond, the motto furnishes an excellent rule-of-thumb, since most grossly wrong actions have obvious "black tails" on the physical plane. But to the occultist, who can see the black tails prolonging themselves into the astral world and there making life a nightmare for the unhappy eater, to one who can see them "dragging their slow length along," through the next incarnation and perhaps the next, this behest of the ancient Master

has a far wider significance. To him who can transcend the temporary misfortunes of this world and regard spiritual disasters as the only things to be feared, this precept might sum up "the law and the prophets."

In reading Mr. Sinnett's recent book *IN THE NEXT WORLD* one is strongly reminded of this Pythagorean maxim. We do not mean that all Mr. Sinnett's astral acquaintances had eaten black-tailed things in their earthly lives, but quite a number had done so. We never feel the force of this prohibition quite so strongly as when reading of these unhappy entities repenting at leisure in Kamaloka. For one who can actually look behind the veil there can be little temptation to eat things with black tails; and it may well be when a clairvoyant race has developed that this precept, illustrated with actual examples, will supply all the needful moral training on the negative side.

To one who can trace cause and effect in the three worlds, commands are no longer a necessity. Yet we may picture the clear-sighted moralist of the Sixth Race looking back with a smile to this comprehensive rule: "Eat no black-tailed things."

THE BIG THING ABOUT KROTONA

BY G. H. HALL

MANY Theosophists come to Krotona for a long or short visit, as the case may be. Always when they return to their homes they try to tell their friends and brother Theosophists something about the chief centre in the American Section. They speak first of its beauty; its ideal location at the foot of the mountains, out of the whirl of the great city of Los Angeles, yet conveniently close to it; of the beauty of the grounds and buildings, the trees and flowers. They tell something of the work going on here, the organization of the various departments, the meetings and lectures. They describe the Court and the life "on the Hill." They speak of the workers and officials here, of their duties, their ability, their faithfulness, their personal peculiarities, and sometimes, perhaps, their faults.

But when they have said all that, they still feel that they have failed to convey to their hearers a true impression of the real Krotona. They have a sense of failure, but cannot understand why or, if they do know why, they cannot remedy the deficiency. They may not themselves have missed the vital thing about Krotona, but they do not always understand what this is or how to describe it. And the trouble is this: they have described the form side, but left out the *life*. This is a difficult thing to describe; perhaps it cannot be described, but it is the big thing about Krotona.

Forms are not perfect, else what need would there be for evolution? Naturally, therefore, in our Society there will always be room for improvement in organization and administration; and so, if we ignore the life and see only the form, we can always find something to criticize, something to find fault with. But forms belong to the unreal, they are always changing, impermanent, unstable. The vital thing,

the big thing, is the *life*, and that is where Krotona bears its most important relation to the Society. Krotona is the heart of the American Section Body, through which the life and force of the Great White Lodge flows out to the Society and from that to the world at large.

This can be felt, it can be sensed, but it is difficult to describe. We see its importance when we look back and examine the many offshoots from the Society. We find that these have, in every case, diminished in importance and usefulness. The reason is quite apparent. They have cut themselves off from the *life*; only the form remains. So, if we would do our duty and prove our reliability, our steadiness, we must recognize this difference between the life and the form. Let us do all we can to make the form beautiful and useful. Let us co-operate and work as a unit, in accordance with the ideal of the brotherhood we preach. Whenever the form displeases let us remember that the life is not affected. It does not change. Thus we can always ignore the imperfections of a form and hold steadfastly our connection with the life side.

Our Society has its physical-plane existence; it must have its physical-plane form, its physical body. Krotona is the heart of this body. It is the source of its life blood. It is the force centre that gives real and tangible connection between the life and the form. Let us appreciate it as the physical-plane focusing-point of our physical-plane life. Let us not criticize the form side, but help, by our tolerance, our love, our brotherly co-operation, to improve the form, to beautify it, that it may become a more and more useful vehicle for the *Divine Life* that comes to the Society, and to the world at large through this great spiritual centre.

QUESTIONS AND ANSWERS

Q. A Spiritualist who came in to see me as a result of curiosity, tells me that they develop "second sight" without the rigorous, drastic preparation that you people require. Who is right, you or the Spiritualists?

H. C. M.

A. I can only say that if anyone desires to carry the burden of such sight without going through all of that which you call "rigorous drastic preparation," which preparation has been required by the highest methods of the past as far back as the records show, then by all means let him experiment in that way; but for myself I prefer to follow the injunction to seek first the Kingdom and let those other things be added. I think we might at least give the great Sages and Spiritual Teachers of the past some credit for knowing what they were about when they invariably taught their students that the development of character and the true spirit of altruism, such as would stand any test, were necessary before attempting to force any psychic powers which were unnatural at our stage of evolution.

A. P. W.

Q. What would be the attitude of a more advanced Theosophist than I upon the question of vivisection? I hear the argument that man is more important than the animal and that therefore suffering inflicted on the animal for the relief of man is justifiable. Also that if an animal and a dear relation were both in danger, there would be no hesitancy in sacrificing the former for the latter, etc. My intuitions are against vivisection, but I can think of no other valid argument save that we should not do evil to produce good; or possibly one other—is man surely so much more important than the animal?

M. S. H.

A. The more ethical view of the situation shows this process to be wrong. No ultimate good can possibly come out of so much cruelty to the living forms that

should receive our kind and compassionate co-operation rather than a brutal assertion of despotic power. Moreover, the injection of foreign matter directly into the blood is against all natural process. The many gateways of purification that nature has placed between the outside world and the blood proves how she intended matter to be transformed and chemically adapted before it should be permitted to enter into the stream of life. When this is taken into consideration, the injection of any matter directly into the blood seems unnatural and wrong, and when the polluted germs of some vile disease are so injected, then the wrong is intensified. This process, it is believed, will ultimately cause more disease than temporarily it seems to prevent, and there are physicians who hold that the great white plague is to a great extent due to vaccination. However this may be, the process tends ultimately to weaken the entire constitution and pull it down, rather than build it up to a higher and more vigorous type. The effect, owing to nature's resisting power, is not seen at once, but develops in a few generations. Whatever the immediate results may appear to be, the ultimate consequences are vicious. Such is the opinion of many who oppose the abnormal prophylactic process.

A. P. W.

Q. If we are getting just what we deserve, then how about the "child labor" problem?

E. S. S.

A. Children who are born into the classes where child labor is common are undoubtedly reaping as they have sown. But this in no wise makes our duty less. It is the duty of all to try to better the conditions of the less fortunate, since no one but a Master can know whether or not the karma has become exhausted and the time ripe for lifting a particular child out of its life of misery. It may be our good fortune to be the instrument for that lifting, and to

shirk it because it "is the child's karma," is merely to miss a great opportunity for service. And again: "Inaction in a deed of mercy becomes an action in a deadly sin." We need never be afraid of interfering with anyone's karma; the only thing we need to fear is that we might miss a chance for doing a kindness. M. K.

Q. Would an ego that had inherited drunkenness or any other vice through the family he was born in, and also started out to be a drunkard but overcame his evil habits later in life, be compelled to be re-born in a family of drunkards and inherit the same vice again? Would it require seven years for a drunkard's body and system to change after quitting the habit?

H. J. S.

A. Very likely he would not need to take such an incarnation; having been able to master the tendency in that direction now, with the handicap of the inheritance, he would probably be quite free from it in the future. It is possible, though, through very bad karma in the past, to have to come into such conditions again, the good work of this present incarnation not being sufficient to offset the evil of the past. Of course the only way to be sure about anything of this sort would be to look up the individual in question and determine what his unbalanced karma was.

Quite a number of different lengths of time have been claimed to be necessary for the complete changing of the material of the body—seven weeks, seven months, seven years, etc., but as most occult schools require seven years to elapse between the last time of taking alcohol and that of doing certain work in the schools, it would seem that seven years was the most likely period needed for the work of renovation.

E. W. M.

Q. How can you ever expect to effect the Brotherhood of Man when your Society has an autocratic basic structure?

A. G. M.

A. It is possible that you have been misinformed as to the basic structure of our Society. Those who form its membership do not consider it to have such a sub-

structure. We consider it a purely democratic institution in the widest sense of the word, since none are excluded, no matter what their opinion, race, creed, caste, sex or color. Each member is a law unto himself; he obeys no outside command and accepts no other opinion than his own. The opinions of those at the head of the Society he looks upon as the wider knowledge of an older sister or brother, but not to be absorbed and acted upon unless they appeal to his reason. No penalty follows such a course of action.

I have always understood an autocracy to be the exact opposite of the above. Any society that accepts every man on his own terms and permits him to hold those terms cannot fail to be considered a true democracy, and brotherhood is the first requisite of a real democracy; also its outcome or result. D. R.

Q. In THE CHANGING WORLD, page 162, it is stated that consciousness is a unit. In other Theosophical works I have read that people sometimes do mistake their own higher self for an extraneous being and do hold interchange with it. Will you please explain the apparent contradiction?—C. A.

A. As is explained in the book quoted, consciousness is a unit, less and less showing outwardly as it works in plane after plane coming down, but ever the same consciousness. The limitations of the various vehicles shut out certain of the attributes of consciousness that pertain especially to the higher worlds. Now if by some special tuning or stimulating of the brain and nervous system a more perfect connection should be established between the lower and higher parts of the one consciousness, the lower might not recognize the higher as being itself, but think it to be an extraneous entity. The brilliance of genius can be explained by the fact of a better connection between the brain and the causal body than is common to men. Most efforts at Yoga have for their immediate object the forming of this union. It is possible to hold communion with other beings than one's own higher self, but that is quite a different thing and is not so much to be sought after. E. W. M.

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

A NUMBER of letters have reached me asking for various instructions about Lotus Circle work. As many of the questions are identical, I have thought it better to try to answer them through our page in *THE MESSENGER*, where all teachers may have the benefit of them, rather than to answer each one privately. As I have already the duties of a large correspondence, I may possibly be pardoned if by this means I avoid the labor of constant repetition. Moreover, I do not feel wise enough to send a special set of instructions—a sort of horoscope of advice, as it were—to each individual Lotus teacher! Conditions vary in different localities, and a teacher can decide better than an outsider what best suits his own conditions. The best we can do under present conditions, it seems to me, is to gather into a central department *general* suggestions, leaving each teacher to pick out of them the ideas he finds practicable. I want teachers therefore, to send *me* suggestions, rather than always to ask for mine, and then we can pass the suggestions on as fast as possible by means of *THE MESSENGER*.

The most urgent question is "What can we read?" At present the only Theosophical magazine for children is *THE LOTUS BUDS' JOURNAL*, published monthly in New Zealand. It may be subscribed for through the T. S. Book Concern for 75 cents a year. This magazine is very good for tiny children. *THE YOUNG CITIZEN*, which Mrs. Besant edited for older children, is discontinued this year and its work will be supplied as far as possible by *THE HERALD OF THE STAR*. Back numbers of *THE YOUNG CITIZEN*, *THE LOTUS JOURNAL*, *THE AMERICAN THEOSOPHIST*, contain many good children's stories, but our Theosophical literature for children is scanty, so we may well turn outside and make use of the many good popular works that have appealed to children. St. NICHOLAS, for instance, has

usually a very high standard of stories. The following list of books has been recommended to me for use in Lotus Circles:

BOOKS ABOUT NATURE-SPIRITS

- (1) *THE ADVENTURES OF A BROWNIE*, by Miss Muloch (D. M. Craik).
- (2) *CHATS WITH KOLOR-KIN*, by W. L. Hubbard.
- (3) *PETER PAN IN KENSINGTON GARDENS*, by J. M. Barrie.
- (4) *WATER BABIES*, by Charles Kingsley.
- (5) *THE ADVENTURES OF PRINCE LAZYBONES*, by W. J. Hays.
- (6) *LULU'S LIBRARY* (three volumes of fairy stories, some of them quite Theosophical).
- (7) *UNDINE* (a weird folk-legend of a water spirit), by La Motte Fouque.
- (8) *ALDINE'S FIRST READER*.
- (9) *LITTLE ROSEBUD* (contains a good fairy story at the end of the book), by Beatrice Harraden.
- (10) *THE CUCKOO CLOCK* (a strange sort of lower deva comes to a child and guides her through marvelous experiences), by Mrs. Molesworth.
- (11) *PUCK OF POOK'S HILL*, by Rudyard Kipling.
- (12) *AT THE BACK OF THE NORTH WIND* (story of a wind-deva, apparently), by George McDonald.

Most of the above books can be secured from any good public library or bookstore. I am gathering another list of books on Theosophical or idealistic topics to print later, if space is available, and I should like to hear of other books which might be added to later lists.

SONG BOOKS

- (1) *LOTUS SONG BOOK*.*
- (2) *HUBBARD SONG BOOK*.
- (3) *SMITH SONG BOOK*.
- (4) *JESSIE GAYNOR SONG BOOK*.

(The last three probably kindergarten publications.)

*May be had from the Book Concern at Krotona for 82 cents postpaid.

N. B.—Back numbers of *THE YOUNG CITIZEN* and *NEW ZEALAND LOTUS BUD'S JOURNAL* will be supplied by the Book Concern for 2 cents per copy.

BOOK REVIEWS

WHAT WE SHALL TEACH

By C. Jinarajadasa. (Theosophical Publishing house, Adyar, Madras, India. 1914. pp. 75. 20 cents.)

Those who have come to look forward to the issuance of works from the graceful pen of Mr. Jinarajadasa will not be disappointed in the recent production of his, entitled *WHAT WE SHALL TEACH*.

The tiny book has three divisions: I. *Love that is Strength*; II. *Beauty that is Joy*; and III. *Action that is Life*, and each one is further divided into sub-topics.

"This," the gifted author writes in the *Foreword*, "is what you and I will teach our fellow-men in the ages that lie before us. Daily, with our thought and word and deed, we will try to bring into their hearts the joy that has been poured into ours."

"For as One brought us to joy, so will we bring thousands to His feet, to receive at His hands similar joy. So will we work, you and I, in His name, vowing the vow that can never be broken."

The booklet is such as one loves to keep near, like *THE DOCTRINE OF THE HEART*, *IN THE OUTER COURT*, and such precious works.

The author's vision of God as "the One Lover" who dreams His dreams of perfect Love through us, is the form in which God appears to this poetic mind. The oneness of life is beautifully brought out in the conception that the One Lover thinks the bad as well as the good, for *all* is He. "He suffers with us when hell is our lot. Could we but know that He is by our side when we suffer, we would gladly bear all pain."

The chapter on *Immanence and Transcendence* is most illuminating. Indeed the whole book is a prose poem which helps us on toward the realization of God in all things, and of the truth that you and I are That.

One cannot doubt that the author has realized!

A. P. W.

AD ASTRUM

By Elisabeth Severs. (Woman's Printing Society, London. pp. 44. Paper cover. 20 cents.)

This is one of the daintiest publications

of the season and carries the most important message of the hour, the preparation for the coming of the Lord Maitreya. Its opening and closing invocation are by Mrs. Besant. The *Meditation* is a most inspiring vision of the Lord as He stood in His state-ly garden on the Himalayan slope. *The Love of Christ for His Disciples*, *A Litany to the Lord Maitreya*, *An Adyar Meditation*, are portions which must invoke deep devotion in the hearts of all who read them. This little pocket edition in its artistic cover of blue and its silver star setting should be but the first of many more.

A. H. T.

CHITRA

By Rabindranath Tagore. (The Macmillan Company, New York, 1914. pp. 85. \$1.00 net.)

This is an English classic written by a foreigner. The language is perfect, as all Mr. Tagore's writings are. The story of the play is from that mine of romance, *THE MAHABHARATA*, but the lesson of the play is the lesson of perfected womanhood. The writer thousands of years ago saw the truth of woman's perfected place in human life. Tired of a weak plaything, manhood yearns for the true helpmeet. Womanhood rises to fulfil her true inspiration, and in this play it is summed up by Chitra: "If you allow me to share the great duties of your life, then you will know my true self."

It is a prophecy of the feminist movement, of the ultimate woman, and an exquisite portrayal of her in perfect poetry and art.

A. F. K.

THE KING OF THE DARK CHAMBER

By Rabindranath Tagore. (The Macmillan Company, New York. 1914. pp. 206. \$1.25 net.)

Of all Tagore's writings this perhaps will be the most confusing to the western attitude of mind. We are so exact, we are so definite, so concrete, that many a reader will pass through this book in a state of confused expectancy looking for the point, looking for the final summary, looking for

some sign and no sign has been given. Is this book really a Hindu book? Is it not a Christian Mystery play? Is it an allegory? Can one who is not a Christian understand it as well as a Christian? I do not dare say what it is—read it. Some will find one thing, some another. A few will find all things. It certainly is a mysterious little book. If you take it as an allegory, who is your grandfather, who your queen? It is full of delightful hints. When you have read the book enough times to understand it, when you see it in its three aspects and seven interpretations, then you will realize that the truth of religion is universal and not given only through Christianity or through Hinduism, otherwise the marvelous insight shown by the writer could never have come to a Hindu, or translated into the English language to be understood of westerners. It is only too true, as *The New York Times* has said, that Tagore “has let down his bucket into the same deep wells which have existed since the beginning of time for the refreshment of man’s soul.” And in none of his writings has Tagore shown it so deeply, so occultly, so mysteriously, as in *THE KING OF THE DARK CHAMBER*.

A. F. K.

THE OCCULT ARTS

By J. W. Frings. (David McKay. Philadelphia. pp. 233. \$1.00 net.)

A thoroughly valuable book and one which needs no apology, but it might bear a label more nearly descriptive, such as “*The Occult: Its History, Science, Philosophy and Art, in Brief*.” Learned, yet terse in style, it is a success in the portrayal of occultism as it is best understood today. In the ten subjects treated by Mr. Frings, he undertakes to concisely state the situation as it is, and to reconcile the material scientist to the breaking down of his absurd position which, inevitable from the beginning of real research, has in fact already happened.

* * * * modern science was, until quite recently, almost wholly concerned with the physical and materialistic side of the universe. And, if not actually positive in its denial of the psychic and spiritual side, it had adopted an attitude of supercilious agnosticism.

But its own inertia, the result of its unwisely

rapid progress on the physical side, has carried it, in its conclusions, beyond its own borders. It has burnt its ships. Matter, to which it pinned its hope, as its sheet anchor, has been destroyed by its own analysis. The physical terms, in which it used to dogmatize and postulate so freely, have come to possess little significance. Mass, time, distance, velocity and inertia have been superseded by the reduction of that which exhibited these functions, to its primal base, * * * *

Of alchemy specifically, he says:

On the higher planes of thought it was, and is, their purpose to sublime the grosser nature of Man, represented by his material body, and effect the spiritual alchemy * * * * But the purpose of this work is not so much to argue the reasonableness of these exalted claims as to urge the truth of the probability of material alchemy * * * * according to the theories of modern science.

Psychometry, clairvoyance, hypnotism, astrology, and a number of other specialties are sympathetically discoursed upon, but always confirmed by the dicta of modern science. H. M. S.

A TALE OF THE WEST AND EAST

By L. F. Strauss. (The Four Seas Company, Boston. 1914. pp. 355.)

Any voter, man or woman, who would like to become acquainted with the inner workings of politics, of the machinations of public service corporations, and the attitude of state and municipal officeholders and newspapers toward the reform of abuses in public institutions, should read this book. Though in the form of fiction, the writer throws many a side light on this unseen side of politics and shows up distinctly how almost any attempt to curtail or abolish such abuses is met by those “higher up.” He shows, too, very clearly how *any* law, no matter how meritorious in itself, can be offset with money or cunning. So much for the fore part of the book. In the latter part the author gives a symposium of Socialism, Theosophy, Anarchy and Capitalism, placing them in juxtaposition in order, possibly, to bring out the points upon which each can meet the other while ostensibly pitting them one against another.

It is to be regretted that such good matter has not been given a better setting. Though the book is tastefully bound in

light blue and adorned with the seals of the Theosophical Society and the Order of the Star in the East, it teems with grammatical errors and incorrect English forms; it cries aloud for an expert proof-reader.

D. R.

THE ROMANCE OF THE STARS

By Bessie Leo. (London: "Modern Astrology." Office, 1914. pp. 201. 85 cents; postage 6 cents.)

THE ROMANCE OF THE STARS is an effort to combine fiction with astrological science. The evident intention is to popularize astrology among a class of general readers usually given to light literature. The book contains eleven short stories fairly well written in a mystical vein, and each fraught with a moral. Several of the stories are prefaced by an astrological chart, or Nativity of the principal character in the sketch. The author, without making any attempt at technical explanation of the chart, does very cleverly show by inference the underlying planetary influences and their corresponding manifestations upon the physical plane. This is accomplished by presenting the details of a life such as might reasonably be expected from a given planetary configuration.

While this volume is not recommended as a text-book for the more advanced student, it is very acceptable indeed to the general reader who is seeking a simple explanation of the astrological art, and, on the whole, is well worth reading. G. K.

THE DIONYSUS-CULT IN ITS RELATION TO CHRISTIANITY

By George Seaver. (Theosophical Publishing Society, London. 1914. pp. 37. Paper cover. 25 cents.)

Readers of THE THEOSOPHIST will pleasantly remember this scholarly essay which appeared in its pages not long ago. Since then the author has elaborated it and sends it forth in another attractive form. Mr. Seaver has merely endeavored to indicate, but not to explain, the features of resemblance between the ancient imperfect cult of Dionysus and Christianity, believing that it will be of particular interest to students of comparative religions. He calls

attention to the remarkable play *Bacchae*, by Euripides, as being probably the best material for seeing in the mythical founder of these rites a prototype of the Christ. The importance of the Dionysiac-Cult has been lost sight of, because the early abuse and debasement of it caused its higher and sublimer mysteries to pass into oblivion. Its religion was but an imperfect shadow of things to come; yet, in spite of its admitted imperfections and in spite of the sensuality and ignorance of the unenlightened, there shine here and there, even in the *Bacchae*, glimpses of loftier inspiration.

To the Greek of his age Dionysus was very much what Moses and the prophets were to the Jew in the time of Christ. His nature was both divine and human; he was born in a cave; after his birth he was cast upon the water, as were many other heroes of antiquity, *e. g.*, Moses, Osiris, Perseus.

The subject of this essay is a vast one, but this brief survey shows to advantage the similarity in the Dionysus-Cult of the miraculous birth common to Christianity and Buddhism, and, in fact, to every religion where the Founder was a genuine incarnation of the Divine. A. H. T.

THE COSMIC WISDOM

By Elias Gewurz and L. A. Bosman. (The Dharma Press, London. pp. 53. 40 cents.)

This is the second of the series of *Esoteric Studies* by these authors, based upon researches into the hieroglyphical significance of the ancient languages. They wish it to be understood that their work has been given to them and they feel it a duty to pass on the knowledge received to others.

The first chapter of this booklet deals with the Hebrew alphabet. This interpretation of the hieroglyphic meaning of the Hebrew letters is taken from a very rare and valuable manuscript in possession of Mr. Gewurz. Each Hebrew letter is esoterically considered, with its arithmetical valuation. The last chapter, *Initiation according to the Quabalah, from a Scientific and Philosophical Point of View*, is full of glowing truths. A. H. T.

FROM THE MAGAZINES

THE ADYAR BULLETIN for November opens as usual with the delightful editorial notes by Mrs. Besant, which bring her so close to us in the bond of love that bridges all distance. Her fine lecture on *The Value of Theosophy* is concluded in this number. An article by Fritz Kunz entitled *Theosophical Terminology* points out well-recognized inaccuracies, with a plea for an almost impossible achievement in the line of more concrete terms for immaterial states. There is also a contribution from Mr. Wedgwood, giving his own interesting account of the experience which led to his joining the Theosophical Society.

THE GOLDEN CHAIN, a children's magazine for Holland and the Dutch East Indies, contains in the October number four pretty, useful stories. One, *Little Brothers in Many Countries*, is a translation from THE AMERICAN THEOSOPHIST. The second is an attractive talk about the fairies and their work, given in a way so simple and entertaining that it cannot help but create a great love for that invisible kingdom. A fairy story called *The Three Swans*, will give many a child new thoughts to work out, and the last one is the well-known but well-loved *A Child's Story of Atlantis*.

This magazine certainly is doing a splendid Theosophical work for its young readers, and we gladly give a word of appreciation to its faithful founder and editor, Mrs. M. van Gelder van Motman.

THEOSOPHY IN NEW ZEALAND for November and December are excellent numbers throughout. A tribute to Edward Carpenter on his seventieth birthday, by Edward Lewis, is quoted in full from THE CHRISTIAN COMMONWEALTH. There is also a reprint and expansion of an Italian essay, translated by Mr. Van Manen and given in the August THEOSOPHIST, of much value for members of the Star in the East; and a very interesting contribution entitled *The White Man's Burden*, throwing the light of Theosophy on Kipling's poem, which brings to view the fact that his "ability to grasp fully and pithily the

things of today, as they are, included an ability to foresee the things of tomorrow as they may be and also as they should be." It is ably worked out by the author, N. W. J. Haydon.

THE HERALD OF THE STAR (December) gives its usual interesting editorial pages *In the Starlight*. Among other articles of value, *The Hidden Sense of Life*, by Helene Pissareff, is excellent, from which may be quoted with profit the following:

The motives of activity must from personal become *super-personal*; all human experience has proved that only that which is "super-personal has the power to inspire men, only that which is super-personal is able to conquer selfishness and bind people not by a casual but a firm tie, only that which is super-personal is able to transform men into a higher type."

A most interesting pamphlet, entitled *The Only Solution: A European Federation*, and sponsored by a number of notable people of Holland, has reached us. It is a brief and pithy essay on the necessity of a federation of the various nations of Europe—if peace and safety are to reign in the future—based upon sound and sane conclusions drawn from the already very apparent results of the conflict now devastating the European continent.

The essential benefits to humanity arising from such a federation are ably and clearly pointed out, and it would only be a most rabid, prejudiced and biased militarist or diplomatist who could contravene the logical conclusions so moderately voiced in its pages.

The folly of believing that "those who wish peace should prepare for war"; the indifference and carelessness of the masses to peace propaganda (for which they are now dearly paying); the unmistakable signs of their awakening to the fact that if they wish it there shall be no more war; that Brotherhood includes mankind, and not those of one's own nation only; and other verities that are now patent and obvious are gone into at some length.

Only the broad outlines are given—the

skeleton, so to say; the details are left to a future commission which, the authors are intellectually assured, will be found to formulate them when the time is ripe.

If a federation is not formed, the reasonable conclusion is that Europe will be subjected indefinitely to a series of exhausting wars (with periods of preparation between) that will cause it to "be destroyed economically by America and politically by Asia."

To the Theosophist this pamphlet is most interesting, as it seems to be a confirming forerunner of the prophecy made by Mr. C. W. Leadbeater in March, 1910, in a series of articles called *The Beginnings of the Sixth Root-Race*.

A quaint publication printed (presumably) in Persian and published in Bombay, has reached us but, as no one here is acquainted with that language, it is impossible for us to give even the name of the magazine. There are five very short articles in English, two of which are on the subject of the sixth sense; one by a Theosophical Society lecturer in Oxford and published in the *Oxford Chronicle*, and the other taken from *THEOSOPHY IN AUSTRALIA* for May. Seven lines on reincarnation from one of Ovid's poems are also reproduced. From the above we judge that the magazine is a Theosophical one and *THE MESSENGER* hereby sends greetings to its Persian brother.

IN *HEARST'S MAGAZINE* of some two years ago, among certain suggestions as to very urgent needs of the time, appears this:

That some one discover a means of inducing men to cease doing things *because they always have done them* and begin to do things *because they are reasonable and right*.

**THE AMERICAN SECTION
OF THE THEOSOPHICAL SOCIETY
KROTONA, HOLLYWOOD, CALIF.**

Financial Statement, December, 1914

RECEIPTS

Fees and Dues.....	\$ 390.36	
Special Donation for Rent.....	400.00	
Donations.....	70.80	
Tryon Fund.....	16.25	
Sales of Propaganda Literature	46.36	
American Theosophist Liquidation Account.....	386.93	
Messenger Subscriptions and Advertisements.....	36.73	
Incidentals.....	7.50	
	<u>\$1,355.03</u>	
Cash Balance Dec. 1, 1914.....	\$ 728.93	\$2,083.96

DISBURSEMENTS

Salaries.....	\$ 121.03	
Propaganda.....	100.00	
Stationery and Supplies.....	25.41	
Furniture and Fixtures.....	136.30	
(Final payment on addressograph)		
American Theosophist Liquidation Account.....	101.48	
Fees and Dues (Refund).....	1.50	
Rent and Light (April 1, 1913, to August 1, 1914).....	398.90	
Rent and Light.....	33.50	
Messenger—		
Salaries.....	45.00	
Printing.....	80.95	
Postage.....	19.80	
Freight.....	12.00	
Wrappers.....	22.25	
	<u>\$1,098.12</u>	
Cash Balance, Jan. 2, 1915.....	\$ 985.84	\$2,083.96

C. F. HOLLAND, Treasurer.



This little cut represents an incense burner in brass, especially designed as a Krotona Souvenir by the Arts and Crafts Guild at Krotona. The lotus seed pod is intended for burning the cube incense; the end of the stalk for the stick incense.

Price of burner, 75 cents;; postage, 10 cents extra.

Orders for both kinds of incense, the Adyar (stick) or the Krotona (cube) may be sent to the Guild.

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